/125/

648 Carlotta showed us the captain's commission (from 1882) of her absent husband. As a seal an imitation gold capsule with a bas-relief cross, which had lost its shine, was set on a piece of pink ribbon; in addition, a chest bow in the Brazilian colors.

574 553 Luis, whose new house is not yet finished, is hospitably taken in by Carlotta, who, during Felipe's absence, claims most of the space; his real affection, however, is for his namesake, 837 Luisa Cajibí. He said that he and Maria Cajibí had had a little son who had died. "And did Miguel know about it?" I asked timidly. "Oh, he," replied the vain mulatto, whose face in comparison with that of the Indians is like roasted coffee as against unroasted, "he was completely in favor of the affair and, of course, he immediately knew of the Brazilian descent of the child by its light skin and its hair."

●563 Luis is extremely satisfied with his life among the Bakaïrí who are so far beneath him; he says that he has everything that he needs, does not owe anybody a copper, and the Indians are [829] good people; later on he would perhaps like to go to Lisbon, because, according to what a friend told him, it must be the most 123 beautiful city in the world. He was impertinent enough to interfere with quite unjustifiable demands in the transaction concerning the delivery of rice which Daniel had made with Caetano on the first day. Daniel, who is easily aroused, seized his comblain and hit him over the head with the butt; the philosopher hastily bolted on his long brown legs and, standing bent over in the doorway of the chief's hut, exchanged a flood of compliments with Daniel, while that good creature, old Captain Mêmo, in his tattered, coarse cotton suit, which apparently came from the prison, squatted on the floor and stared forward with a friendly expression.

Our idyll was unpleasantly interrupted on 1 July by the news that Tupy had appeared the evening before at the fazenda. On the way he had met the men sent back by us, commanded them to return, and rode on ahead of them. The sergeant, hunting pigs, had lost the correspondence in the forest.

/13 cont./

161 Going on from the Rio Preto Bakairí, on whom we do not have more precise data than that they were few, the remaining Bakairí population and, especially, those of the Rio Paranatinga was also very scant in this period. As Karl von den Steinen, on his second expedition to the Xingu River in the year 1887, did not have the opportunity to visit the Bakairí of the Rio Novo. We have no precise data concerning their population in this year. We only know that their population three years earlier, in the year 1884, was 55, among whom were 16 men, 19 women, and 20 children. In the same year the population of the Rio Paranatinga Bakairí was much smaller because these Indians had been hit, some six years before, by a measles epidemic. The entire population of the Rio Paranatinga Bakairí at the time consisted of only 10 men, eight women, and four children, of whom five men, three women, and a boy were /14/ absent, and some of these were not expected to return.(9) This number

[114] [195] [131] [563]

9. Karl v.d. Steinen, Durch Central-Brasilien, loc. cit., p. 120. Idem., Unter den Naturvölkern Zentral-Brasiliens, loc. cit., p. 25.

is increased, however, if we add the two Paressí women and the two Kayabí women who were married to Bakairí men. When Karl von den Steinen visited this Bakairí village again, in the year 1887, one Bakairí man had died in the interval, some had moved to the ranches, and no increase by birth had occurred. If we add up the above-mentioned figures and include the four Paressí and Kayabí women, the total number for all the Bakairí of the Rio Novo and the Rio Paranatinga reaches 81 individuals.

175 622 648 The above-mentioned aldeas of the western Bakairí were at this time under the Indian Superintendent in Cuiabá, and the administration of the state of Mato Grosso has exerted repeated influence on the various Bakairí units, increasing the authority of the caciques or strengthening it with insignia. Thus Cacique

/16 cont./

174 correspond to those of their western fellow countrymen. From
184 the fact that the names of the two legendary heroes, Keri and
648 Kame, who represent in Bakairí legends the sun and the moon,
793 are not words of the Bakairí language (which belongs to the
1177 Karaíb /Carib/ group) but words of the Aruak /Arawak/ linguistic group, it follows that the Paressí, who belong to this linguistic group, were, in this case, the authors of these legends rather than the Bakairí, and thus that the legends of the Paranatinga Bakairí were influenced by the Paressí; just as the Bakairí are mentioned in the legends of the Paressí, the latter are also mentioned in the legends of the Bakairí. According to Paressí legends, the Bakairí, or Matokoso as they are called by them, belong with other enemy tribes to the kin group of Chinikãlore (Tchenikauré according to Karl v. d. Steinen), the big jaguar, who killed his brother Kamázo and the latter's wife, but then became the victim of Uakomo, the son of Kamázo, who avenged his father when he grew up. (17) We also find

17. Ibid., p. 431.

this tale of Chinikãlore in the texts of Paressí legends. In these legends Chinikãlore, from whose six arrows the Bakairí were born, appears as a distinctly hostile hero. Thus it may be assumed that the Bakairí, who belonged to his kin group, were also enemies of the Paressí. On this basis, relations between the Bakairí and the Paressí were already hostile in former times, and this hostility still persisted at the time of /17/ Karl von den Steinen's expeditions. Some years earlier, the Bakairí had
175 attacked the Paressí on the road that leads to Diamantino, to
727 capture their women, and had killed many of them /i.e.,
729 Paressí men/. (18) As already mentioned above, besides the



18. Ibid., p. 438.

two Kayabí women, two Paressí women were also living among

175 722 229 [563] [170]

/17 cont./ the Paranatinga Bakairí, one of whom, named Charlotta, was the wife of Cacique Felipe. To the influence of such women, captured in hostile encounters with the Paressí, we must attribute, in the first place, the extensive assimilation of the legends of the Bakairí of the Paranatinga River. (19)

19. Ibid., p. 365.

173 166 According to the statements of the western Bakairí, the origin of the Bakairí who live in the region of the tributaries of the Xingu River was due to the fact that, as a result of quarrels among the Bakairí, who were still living in former times by the falls, part of them broke away and emigrated to the Rio Kulisehu. (20) We do not know whether this represents

20. Ibid., p. 391.

a historical fact or merely legendary superstitions of the 175 Paranatinga Bakairí. For lack of any objective knowledge of the presence of these Indians in former times on the two tributaries of the Xingu River, the Batovy and the Kulisehu, and for lack of any statements about their former life by these /Indians/ themselves, the history of these eastern Bakairí begins only at the time of Karl von den Steinen's first expedition to the Xingu River in the year 1884, which brought attention upon them for the first time and was their first historical event. As for the first effects of this event, so important for the subsequent fate of the eastern Bakairí, Karl von den Steinen was already able to recognize them himself and make use of them in his 175 section "History of the Bakairí." The first mutual visits be- 619 tween the Bakairí of the Paranatinga and their fellow countrymen on the Rio Batovy marked the beginning of relations between these two Bakairí groups. In what follows we shall deal [128] with the manner in which these relations gradually increased, extending also to the Bakairí of the Rio Kulisehu and influencing